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## THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION

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For the milleniums of history, Old Age has reigned in Asia. A well known Oriental has said: "The East has never had a young man." The young man of China was born with the travail of the Boxer uprising. From that time the Celestial empire ceased to remember that "The past excels the present," and set itself in earnest to attain its true golden age. "The Renaissance, Reformation and Revolution at one time and in one country," is a most fitting description of present conditions. These changes have produced the young man. Schools were to be established, railroads constructed, army and navy reorganized, law codes revised, telegraph and telephone installed, new industries fostered, form of government changed, moral evils righted, sanitation introduced, western institutions investigated, vast resources developed, intricate political situations met. These all called for the young man with his training in the new education. He was the one fitted for the task and was put in important posts in every department of government in the new China. To help this young man in his new and old physical, social, intellectual, moral and religious needs is the duty, opportunity and purpose of the Young Men's Christian Association in China. This is its task and reason for its establishment.

That there are needs which such work is suited to meet is shown by its rapid growth and firm hold on the communities where it has been carried on for a number of years. Although a few Student Associations had been established for some time previous, yet it was not until 1895 that Mr. D. W. Lyon, the first foreign secretary went to China. He was soon followed by Mr. F. S. Brockman, Mr. R. E. Lewis and Mr. R. R. Gailey and work began in Shanghai and Tientsin. The above changes created opportunity, and growth thereafter was rapid. The foreign staff has increased from the above four to forty-six, and still more important is the

equal number of Chinese secretaries. There are fourteen fully organized general associations with a membership of 4,631 and work is being carried on in initial stages in seven more places. The call for further expansion is beyond the possibility to meet, in fact, it would be easy to name ten more cities, important student and commercial centers, where work should be started at once, and where delay means loss. It has always been the policy for the beginning years to establish well organized, well manned, efficient Young Men's Christian Associations in important centers as models for future expansion, and organization in smaller cities where proper secretarial help and supervision are impossible has been discouraged. Were it not for this, a mushroom growth of a large number of inefficient Associations would quickly follow, a thing to be avoided and only mentioned here as an indication of the spread and approval of the idea of all around work for young men. In fact, such is the call for this form of work that one of the secretaries has described the task of the foreign secretary as "Sitting as far out on the lever of the safety valve as possible that the pressure of work and opportunity might not become too great to be controlled."

The most fully developed individual association is at Shanghai. Here the conditions are most suited for the work. It is a large commercial center with many thousands of young men away from home and it is wholly under foreign control, minimizing Chinese prejudice against the new and western. These two things were favorable to growth. In 1905, it was felt that it was time to leave rented quarters and have a permanent equipment. A sum of \$100,000 was subscribed, half in China, and half abroad, for a new building. This was finished in the spring of 1907, giving a large well equipped plant. Yet within three years, the work had outgrown these quarters. The membership increased from 350 to 1,600, the employed force from 17 to 52, educational enrolment numbered 600, and there was need of room for a boys' department. So in 1910, \$46,000 was raised, entirely in Shanghai, for a large addition to the present building. A significant thing about all this is, that though foreigners have helped it has been essentially under Chinese control. The board of directors is composed entirely of Chinese and has numbered many who occupy prominent positions in government, education and industry. Of the fifty-two employed

as secretaries and teachers, only four are foreigners. Other salient features of this work will be brought out later in the paper, the above will suffice to show a rapid expansion and a deep hold on the community life attained through Chinese approval, effort, and support.

Not service by foreigners to Chinese, but by Chinese for Chinese is the heart of the policy of the movement. The greatest good that can be done a community is to get the best of its members working with tested methods for the rest. To establish a self-supporting, self-governing and self-perpetuating Chinese Young Men's Christian Association is the purpose of the foreign secretary. To this end, the boards of directors of all the fully organized associations are composed entirely of Chinese. They assume complete control of the work, the foreign secretary being under the Chinese board of directors just as the secretary in this country is under his board of directors. They assume financial responsibility for the current expenses, in some cases amounting to \$20,000, and raise it locally. Only the personal budget of the foreign secretary and some permanent equipment are provided from America.

This appeal to the spirit of service, ability to carry through large undertakings, independence, self-respect and national pride of the Chinese has produced its fruit in the procuring of strong men to give their time as secretaries, committee men, and directors. Mention should be made of Mr. S. K. Tsao, who for years has been the mainstay of the Shanghai association, refusing salary twice as large in government service in doing so; Mr. C. T. Wang, a graduate of Michigan and Yale universities, for a time president of the Chinese Christian Student Federation of America, who is giving his fine qualities of leadership as a national secretary; Mr. H. L. Zia and Mr. P. S. Yie, who have put the literary work of the association on a very high basis; Mr. C. H. Fei, who comes to the Peking Association, a M.A. of Yale, and for three years principal of the Paotingfu Provincial College, and a number of others. Prominent as directors have been Mr. K. S. Wang, superintendent of the Han-Yang Iron Works; Mr. P. L. Chang, a prominent educator of North China; H. E. K. S. Tang, twice representative of the Chinese government at Opium Conferences, and a director of the Indemnity Scholarship Bureau; Mr. T. T. Wang, now superintendent of Chinese students sent by the govern-

ment to America, and Rev. C. Y. Cheng, representative for China on the continuation committee of the Edinburgh Conference. Men, men with high abilities, dominated by a spirit of service and trained in efficient methods are the strength of a nation, the hope of a people. Perhaps the greatest service the association can render, then, is its Diogenian search for men who will give their talents for the service of their fellow countrymen.

A Christian institution, getting its financial support almost entirely from non-Christian sources, is the strange fact about the Young Men's Christian Association in China, a marked testimonial of the value of its broad work and the equally broad mind of the Chinese. At Shanghai during the last decade, more than \$100,000 has been contributed to the association; this last summer at Foochow, \$20,000 was raised for two building sites; and previously \$27,000 at Canton and \$22,000 at Tientsin were procured for the same purpose. Far the greater part of all the above came from non-Christian Chinese sources. This is largely explained, apart from the generosity of the Chinese people, by the policy of having a Chinese institution without the taint of foreign control, the making of no distinction of religion as far as privileges of membership are concerned, and appreciation of the educational, physical and moral value of the work. This Chinese financial support has not only the mercenary value of dollars and cents, but it has done much to arouse the spirit of service among the contributors. We know of at least one instance where a large gift to the association started a wealthy man on a career of philanthropic service. Often the giver is the most blessed.

With this summary of the purpose, policy, extent and deep root of the Young Men's Christian Association in China, let us now proceed to some of the needs which it is trying to meet.

"The Hope of China," is a book inspired by the late famous Confucian statesman, Chang Chih Tung, setting forth the need of education. This title epitomizes the faith of most Chinese to-day. One cannot describe the hue and cry for knowledge during these years—knowledge of government, science, economics, sociology, western institutions, anything which will shed light at this time of a nation's changing. In 1902, modern schools were established and grew in enrolment to 1,300,000 in six years. Students in great masses have gone abroad over the whole world. It is not strange,

therefore, that the Young Men's Christian Association has found a great opportunity in education. So great, in fact, has been the demand that against all association precedents, day schools have been started in some places. In Tientsin the Putung school, established by the Young Men's Christian Association was the first high school in the north and is commonly known as "The Parent High School of Chihli Province." It is one of the few schools under Christian management that has official recognition of the Chinese Board of Education. Founded at the time when schools were springing up everywhere and in touch with prominent local educators, this school has taken the lead in the athletic and extra-curriculum student life of the city, and through secretary and teacher has been of real assistance in advice, example and even active teaching to a number of government schools. In Shanghai, also, a very successful high school of 250 pupils, sons of prominent men of the city, has been carried on for years. It prepares students for a large college of the region and the sustained attendance and satisfaction given are sufficient justification for its continuance. However, with the increased efficiency and number of government schools, the question of the continuance of the day school has already been raised and most agree that its time is short. Yet without doubt, through these few schools, the association has rendered no small service to government education in its pioneer days.

A more distinctive and permanent opportunity is that of night school work. The great demand for trained men has forced students into active life before their education has been completed. The cities are filled with those who wish to improve their position and efficiency by education. The great cry now is for English. It is the language in favor in the Far East. An English night school is often the first work started by the association. Everywhere this has been found an open door of opportunity. The one in Peking has an enrolment of over one hundred and turns away many for lack of accommodation. The clerk comes to better his position, the student to improve his conversation, the official to increase his efficiency. All ranks of society meet each other in such schools. One class in Peking contained a general in the Chinese army, an official prominent in municipal government, a teacher, besides students and telephone operators. Such an intermingling is a real leveling influence. Besides the call for English,

French, German, type-writing, stenography, bookkeeping, arithmetic, etc., find a demand in certain places.

In Korea, the Seoul Association, affiliated with the China movement, is helping a nation industrially bankrupt to develop new trades. Modern carpentry, shoe-making, ironwork, etc., are being taught. This is the only effort of the kind in the country, and has met with such government approval that an annual grant of Yen 10,000 is made. In China no such work has been done heretofore, but at the present writing, the Hongkong Association has plans for doing so.

The Chinese are lecture hungry. Anything which promises light on any of their problems will draw a good audience. Preparation for Constitutional Government, Student Life in America, Evolution, Modern Applications of Chemistry, etc., are typical popular subjects. Many prominent foreigners traveling through China, have been used to bring the best of western thought to the Oriental student. The moving picture machine is sure to overcrowd any hall. The Chengtu Association gave the first such exhibition in the province of Szechuen, an event witnessed by the governor. The exhibit of scientific apparatus in laboratory and lecture, by Dr. Wilson of this association, has done much to open the eyes of the literati of this inland province. The most striking example of the value and demand for lectures with educational value is the present work of Prof. C. H. Robertson, formerly of Purdue University faculty. When he lectures on the gyroscope, has a monorail in operation, makes a wheel rise against gravity, and lets anyone in the audience wrestle with an encased gyroscope, the audience is on edge with enthusiasm. This lecture was given a dozen times in Shanghai without diminishing interest. All the officials of Foochow turned out *en masse* with their retinues to listen to one of these science lectures and enjoyed much seeing an X-ray picture of the Tartar-general's hand. A wealthy merchant, when explained the nature of these lectures, could not contain his enthusiasm, but danced about the room in his excitement. Professor Robertson has further prepared a number of lectures with practical demonstration on such subjects as Aeronautics, Air as a Lubricant, The Telautograph, Wireless Telegraphy, etc. He is planning to give them himself in the more important centers of China and to further increase their usefulness by training lecturers for smaller cities.

Thus this is no less than a national campaign to furnish a widespread knowledge of the latest applications of scientific investigation. It will do much to enlighten the people, stimulate progress, and reform and open up doors for further approach.

"Put waste paper here," is the sign on large cans which has only recently greeted us in our cities. For centuries baskets for this purpose have been common in China. This is not from a sense of cleanliness as the filth of the street clearly shows, but from the reverence in which any printed or written thing is held. No nation has exalted literature as has China. It is to prevent the defiling of the printed page that such baskets are provided. No wonder then that the publication department of the association has a great opportunity. This is enhanced by the thirst of the student of to-day for good reading pertinent to the problems of the nation and student life. It is hard to conceive of this great craving on his part and the very little there is to satisfy it. Attempting to meet this need in some small measure, there has just been started by this department a magazine called *Progress*. It is published in Chinese and English and aims to bring light and sane judgment on reform, government, social conditions, education, etc., to those who in a short time will be prominent in Chinese affairs. As such, it is unique in journalism in China. *China's Young Men*, the official organ of the Christian Student Movement, already has a larger circulation than any other religious periodical, its number of paid subscribers in 1910 being 6,528, an increase of twenty per cent over 1909, and sixty per cent over 1908. The English edition of the same paper is a fine expression of Chinese Christian thought and is read widely by English speaking students. These three periodicals are edited entirely by Chinese and are each unique in their field. Further, no less than forty books and pamphlets are published including Bible study, devotional and general books, such as "Habit," by James; "Secrets of Success," by Marsden; etc. That there is a marked need for such literature is shown by the total sales of 31,390 copies for 1910, an increase of sixty per cent over the previous year.

For the first time in her history, China's students are gathered in large numbers in the city away from home. One of the great problems arising therefrom has been that of their social life. No people are more friendly, enjoy social times more, have a keener

sense of humor, are better story tellers than the Chinese. The theater is the delight of all. A whole country side will stop work for a week to enjoy a tedious play given by traveling actors, and crowds throng the city theaters. Feasting is very common. As one student said: "My favorite amusement is to eat." It is no uncommon thing to have five or six invitations for an evening. Billiard, pool and bowling halls are very common and much used. All these entail great expense, causing many to live beyond their means, and bring the young man in touch with the worse side of city life. It is a sad fact that immorality is rapidly on the increase. To preserve the good and avoid the evil of all this, the Young Men's Christian Association is providing social centers equipped with billiards, pool, bowling alleys and other games where the surrounding atmosphere is positive and for the good. Social evenings are frequent and the zest with which western parlor games are enjoyed by these orientals would astonish some who have judged all China by the inscrutable laundryman in America. Returned students from America are sounding the cry of the need of extra-curriculum "school life" such as they have known there, and through teacher and social groups, much is being done. Every such effort has met with a ready response.

Goggled-eyed, dignified, stately in tread, unperturbed in demeanor, speaking in aphorisms from the classics, ceaseless in concentration on study—this the old Chinese scholar. What an example of pedantry, of one-sided development he has often been! A change has come now. Go to the city of Tientsin and see five to seven thousand people including many of the leading men and women and even the governor of the province eagerly watching the new students of China from leading schools of the whole province compete in the annual track meet of the Tientsin Association. They sprint, run over the hurdles, put the shot, vault over the bar at a good height, do everything except show the false dignity of the old, and are further gaining strength of body, self-control, cleanliness of habit, sense of good sportsmanship, appreciation of team play, grit, perseverance and the art of success in doing so. In all this athletic life, the association is playing a leading part. In some places like Tientsin it has organized and developed a large share of the interscholastic athletic life of the whole city. Soccer, football and basket-ball leagues have been formed and some atten-

tion paid to regular gymnastics. In Shanghai the success of this last has been marked and a physical director's training class started. A year ago in connection with the Nanking Exposition, a national interscholastic athletic meet was held by the management and school teams from all parts of the Empire participated. The authorities asked the Young Men's Christian Association to direct this feature, an assistance gladly rendered. Co-operation with the municipality in the management of a public playground and athletic field has also been undertaken at Shanghai, a feature which will doubtless be developed in other centers. This message of a strong body is one much needed in China. Too close and long concentration on study for many generations has meant a weak physique and tendency to certain diseases, notably tuberculosis. It was found at Shanghai, that forty per cent of those examined by the physical director had tubercular chests. Enlightenment on hygiene, sanitation, disease, heredity, etc., is a broad field for the physical department. Lectures on Plague Prevention drew large audiences at Shanghai that forty per cent of those examined by the physical were favorably commented upon by the Press. At a student conference near Peking, a talk on The Physical Results of Immorality had the closest attention, and was new thought to most present. We remember how in Tientsin, a talk on "Purity," by Rev. F. B. Meyer, of London, was greeted with a smirk and smile at first, which turned to rapt attention and deep earnestness at the end.

Judged from the probable effects on China, the thronging of Chinese to the schools of other nations is one of the most important migrations of history. In 1905 there were no less than fifteen thousand such in Tokyo, a number which has decreased to three thousand since then, a fact due to the withdrawal of short term students, who it is feared received more harm than good, the residue being those taking full courses. As is well known, the unused balance of their portion of the Boxer Indemnity Fund has been returned to China by the United States, and is being used to send students here. This means the arrival of fifty or seventy young Chinese each year to pass four to five years in our schools. Statistics show that there are 725 students here now. A guess would place the total in England and the Continent at five hundred. Here then is a steady number of more than a thousand Chinese students who are in foreign schools and universities. This fact is at

once an opportunity and a duty. At Tokyo, a Young Men's Christian Association for Chinese has been established since 1906, with quarters in the Central Association of that city and a branch at Waseda University. This has furnished a social meeting place for the students, a large night school work has been done, and a successful hostel run. The whole method might be characterized as a Campaign of Friendship. Most striking, however, has been the religious work. This has shown clearly that away from the restraints and prejudices of the homeland and faced with the loneliness and temptations of a foreign city, the message of Christianity is very welcome. A Chinese pastor who has worked there for years says that three-fourths of them favor it. The Chinese Union Church with which the association has been closely co-operating, has received one hundred and forty of these students into membership. What the lives of these educated, intelligent students of good family may mean to China is hard to estimate. For students in America, the Student's Information Bureau, which is prepared to help those going abroad, while not connected with it, yet has quarters in the Shanghai Association building. Parties of students have been met by association secretaries at American ports and every possible assistance rendered. A Chinese Christian Student Federation has been organized in America, which has two qualified Chinese as secretaries. A feature of the work is the holding annually of three summer conferences. It is the object of this work to be a friend to those away from their friends, to bring them into touch with the best of this land that they may return equipped with high ideals as well as detailed knowledge to help solve the problems of their country. And let me add as an exhortation to all interested in these capable strangers in our schools that the universal testimony of those of them who have returned to China is that the greatest thing to attain the above ideal is the influence of the cultured Christian home. They should be given as much chance as possible to get in touch with such.

Before there was a Young Men's Christian Association movement in China, individual student associations had been organized in a few of the mission schools. It is a striking example of the vitality and need of such organization where student control and initiative are given free course that these early associations have lived some for twenty years with practically no outside supervision,

instruction or help. I have in mind an academy in Peking, where an association was organized about 1896, and though receiving no help until within the last few years, yet persisted in its existence in spite of suggestion from teachers that it might be better to unite with a larger church meeting. The little chaps wanted their own society and kept it. At the present time in this student department there are ninety-three associations with 4,459 members. Feeling that besides the curriculum Bible study required in the mission schools, it was necessary to inculcate a love for the personal study as a great help in maintaining a high standard of life, stress has been laid on voluntary Bible discussion groups with emphasis on daily study. To this end much literature has been prepared. For the most part it is translation of Bible study books used in this country and while not wholly suited to the different conditions, yet is far the best of its kind in Chinese at present. Last year there were 2,732 students in 372 classes with an average weekly attendance of 1,806, a proportion of the total field which compares very favorably with the work in America. We know of at least two associations which in spare hours are carrying on small schools for outsiders and records show that ten per cent of the total membership use parts of vacations and holidays to work in street chapels and even for itinerating. Some associations furnish courses of lectures on general topics for the whole student body. A most significant feature of this work has been the holding of six student summer conferences in different sections of China. They have gained in power and usefulness each year. To have students trained in the spirit of service, filled with the high ideals and dynamic of the Christian life, measuring their character and actions by the standards of the Bible to go forth to furnish leadership in China is the object of this department. No work is more important.

We know the force for righteousness in a community that an active church is. It goes without saying that a necessity for a strong, vigorous, wise church is an efficient ministry. At this time in China when the spirit of nationalism is on the increase and young Chinese are taking the lead in every movement, it is of vital importance that highly educated strong Chinese be in the pulpit. Otherwise it will have but little place in the life of the nation. Of great concern therefore, has it been that comparatively

few of the graduates of mission colleges, splendid as has been their service in other lines, have taken up this particular form of work. The great loss in salary and social standing involved largely account for this. It is a thing that thrills our hearts that it is a Chinese pastor, Rev. Ding Li Mei who has providentially arisen to meet this need. He is a man of the spirit and power of Moody, a profound believer and user of prayer and a constant Bible student. He is an example which convinces one that we are waiting for the interpretation of Christianity which the Oriental will give. Giving his time for the past two years to the student department, there have been over seven hundred students who have decided to devote their lives to the ministry. In doing so they take a calling without position in the community, with hardly a living salary, and a task full of discouragements, whereas with their training they could get five to ten times as much salary and occupy honored places as government teachers. Surely much can be expected of men with this spirit of sacrifice and the churches led by them.

Moral and religious changes following the new conditions of society have been marked and serious. The restraints of old religions have fallen off. The true Confucianist has of old looked askance at Buddhism and Taoism and now that western learning has come in, the students regard them as superstitions and the priest a joke. Confucianism is still the heart of the Chinese. The classics are taught in all schools both government and mission and rightly so. As a moral code, they are laudable; as a conserver of civilization, most powerful; as stimulating progress, a stumbling-block; as a religion, agnostic; and as a force to stop the growing immorality mentioned above or to meet any other evil old or new, defective. Writes a Chinese: "The ideal of statesmanship found in Confucianism is not fit for our statesmen of the present day. . . . Confucius did not fight against the corruption of the king of Chi but yielded and left. The Chinese statesmen at the sight of difficulties will ask sick leave; the western statesman will stick to his post." A well known Chinese educator says: "The Chinese students need the gospel of Hope. Teach them that Christ can give them hope for their nation and faith so that they will not give up and will play their part. This is one of the greatest teachings that Christianity can give China." Further the agnosticism of Confucius coupled with science of to-day and a smattering of

Darwin, Huxley, Spencer and Mill has led many into pure materialism. Says one: "The strength of western nations is entirely dependent upon science, and Christianity is simply one means of governing the more ignorant." Finally add a strong prejudice. "Many men connect Christianity with the foreigner and the missionary with his foreign government, we have our religion; why do we want to adopt a foreign one which opposes our customs in every way," are common objections. The above is enough to show the twofold situation of a need for a dynamic which will make moral teaching bear fruit in character and lead men to combat evils in society, and a strong prejudice to be overcome if Christianity furnish that power.

Work for these students has largely fallen upon the Young Men's Christian Association as the form of effort most suited to meet the need. Events of the past few years have given great grounds for encouragement. In spite of prejudice, there is a spirit of inquiry and search. In 1909, a series of lectures on Science and Religion were given in student centers and met with a surprising hearing. At Paotongfu, 800 students in spite of a great cold hall, noisy attendants, smoky lamps and few seats, listened with rapt attention for an hour and a half to an interpreted address on the argument for God as Cause. This spring Mr. G. S. Eddy, accustomed to the Oriental mind by fourteen years in the Young Men's Christian Association in India, gave a series of lectures in a number of cities of China. His audiences were as large as two thousand five hundred and in some cases insisted on protracted meetings. The Shanghai Association has seventy men who are preparing to enter the church as a result of his work. Mention should be made of the author of one of the statements quoted in the above paragraph, an educator, who after years of study and contact with the Tientsin Association became a Christian. The best product of Confucianism together with modern training, he found in this teaching fulfilment of all he had. The reality of his experience, the beauty of his life, his lead in all good things has led above twenty students and prominent men to take the same step. As a result of this, a church supported and controlled entirely by Chinese has been started in Tientsin, a church that during the first six months received twenty-six new members, for the most part of the student class.

Only this past summer there was held near Peking by the Young Men's Christian Association, a summer conference unique in China and as far as I know in any other country. The subject of the conference was Present Day Problems and Christianity. The program was printed in full that there might be no misunderstanding of the purpose of the meeting. Non-Christian students in government schools were asked to spend eight days, a fifth of their vacation, and to give a fee of five dollars (Mexican) merely for the purpose of going to a beautiful Buddhist Temple in the mountains to listen to four hours of lectures a day on Christianity. It was decidedly an experiment, but yet it was felt that the subject would appeal to a good number. Results showed that it did, for there was a total of thirty-eight who came representing twelve different schools. Of these, but six were already Christians. It was felt by the program committee that there were but two points of view from which to approach the subject, one from that of science and the other from that of China's needs. These are undoubtedly the two subjects in which the Chinese students are most interested. So one lecture each day was devoted to "The Modern View of the World," showing the present thought regarding Evolution, Sociology, Psychology, etc., and bringing out clearly that all these at least permit a spiritualistic conception of the universe; and another was given on the "Needs of China," showing Christianity's place in meeting them. Of the remaining two hours one was used in small discussion Bible classes, which proved the most interesting part of the whole conference, questions being frequent and showing thought, and the other to Life Callings, showing what ideals should fill a man in the different occupations that China be most benefited. Clearly it was the idea of service and Christianity as fitting the individual for the highest usefulness that appealed most to these men. The seven who at the conference for the first time took definite Christian stands all bore testimony to this. One of them said: "I know the real need of our nation is the purity of the individual and Christianity can help men to be pure." More striking yet are the words of one of the three representatives sent by the government from suspicion of the revolutionary nature of all student gatherings. He said: "I have heretofore had little use for Christianity. I thought it a religion for coolies. But I have at this conference been much instructed. I have listened

day by day to scholars, and have been much impressed, learning many things. I also have noted the patriotic spirit of the gathering. The sort of Christianity here taught would be a real blessing to China. If such men as these students would accept Christianity and lead the church, the church would be improved and would be a great power in China."

China is awake and stirring. At least a fourth of the world's population is engaged in the tremendous task of adapting a civilization but little changed for milleniums to the new conditions surrounding it and is meeting with wonderful success. When we stop to think that four hundred million industrious, capable, intellectual people are living in a country with vast undeveloped mineral resources and sparsely settled territory larger than the United States, we must ask ourselves, what are the possibilities of such a nation? What may it mean to the whole world to have this people from being a negligible quantity in world affairs turn to helping in the solution of the scientific, economic and religious problems of the day. On the other hand, in this development, should commercialism, selfishness, revenge be the leading motives what problems would be created, what troubles arise! The key to the situation is the young man of China to-day; he decides the question. Bring the best of the world to his attention, show him friendship, help him in all his problems, fill his life with high ideals, instil in him the spirit of the brotherhood of man, ground his character on the rock of true religion and the greatest task of the present day has been done.